17 : T. C. 41.
4647

A

SERMON

Preached before the Right Honourable the

LORD MAYOR,

ALDERMEN,

AND THE

CITIZENS of *LONDON*,

IN THE

Cathedral Church of St. *Paul*,

On *Monday*, *June* 11, 1750.

BEING THE

Anniverſary of his Majeſty's Acceſſion to the Throne.

By WILLIAM SANDFORD, D. D.
Miniſter of *Aldermanbury*, and Chaplain to the Right Honourable the Lord Mayor.

LONDON:
Printed for JOHN BROTHERTON, at the *Bible* next *Tom*'s Coffee-Houſe, in *Cornhill*.

BLACHFORD, Mayor.

The first Court held on Tuesday, *the* 12*th Day of* June, 1750, *and in the Twenty-fourth Year of the Reign of King* George II. *of* Great-Britain, *&c.*

IT is Ordered, that the Thanks of this Court be given to the Reverend Mr. SANDFORD, Chaplain to the Right Honourable the *Lord Mayor*, for his Sermon preached before this Court, and the Liveries of the ſeveral Companies of this City, on *Monday*, the Eleventh Inſtant, being the Anniverſary of his Majeſty's happy Acceſſion to the Throne, and that he be deſired to print the ſame.

M A N.

1 TIM. Ch. ii. V. 1, 2.

I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men:

For Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life in all Godliness and Honesty.

IT is a melancholy Instance of the Stupidity or Perverseness of no small Part of Mankind, that they are so little sensible of the common Effects of the Divine Bounty and Good-

 ness,

neſs, are ſeldom affected with any Mercies, unleſs they be ſuch as are quite ſtrange and uncommon. The Benefits of Society, and Advantages of Government and Order, are certainly to be reckoned among the chief of temporal Bleſſings; but how rarely are they conſidered, how little are they regarded by us? It is therefore both a pious and prudent Conſtitution, by which Subjects are called upon annually to a more ſolemn Acknowledgment of theſe Mercies, and to be inſtructed in the Duties incumbent on them, as Members of a Nation and Kingdom.

Manifold indeed are the Motives for dutiful and loyal Subjects annually to praiſe the Lord, and pray unto him for Kings and lawful Superiors, that under their Protection and Adminiſtration, we may always lead quiet, holy, and honeſt Lives, as our Duty to God and the King, and our Chriſtian Profeſſion require of us. And indeed, on this publick Occaſion, no kind of Argument can be more proper and ſuitable, than that which the Text offers to our Conſideration in this apoſtolic Injunction of St. *Paul* to *Timothy*,

to

to take Care, that in the publick Worſhip of God, Supplications and Thankſgivings be put up to the Supreme Governour of Heaven and Earth, *for Kings, and all that are in Authority.* In which Words the three following Particulars occur to our Obſervation.

Firſt, The Duty here injoined, which is Prayer, expreſſed in ſeveral Words, which ſeem to denote the ſeveral Kinds or Parts of that Duty. *I exhort, that Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men, for Kings, and for all that are in Authority*, &c. By all which Expreſſions the Apoſtle exhorts all Chriſtians to pray for Kings and Magiſtrates, with all ſorts of Prayer; with Deprecations for averting Evils from them; with Petitions for Bleſſings and good Things from God to them; with occaſional Interceſſions for needful Gifts and Graces to be conferred on them; and with Praiſes and Thankſgivings to the Supreme Being, for his Bleſſings and Goodneſs to them.

Secondly, For whom we are to pray, firſt in general, *for all Men*, then ſpecially, *for Kings, and them that are placed in Authority.* Our Prayers are one of the greateſt and beſt Expreſſions of our Charity, and therefore ought to be as large and extenſive, as this divine Grace really is. We are bound in common Charity to love and to wiſh well to all Men, but our bare Wiſhes have no Prevalence unleſs we direct them to God, who is able to confer upon them the Bleſſings and good Things, which we aſk for them; and this is a Charity which Providence has put in every Man's Power, and which the pooreſt Man in the World, as well as the richeſt, is capable of exerciſing at all Times, and upon all Occaſions.

Thirdly, We have here in the Text the Reaſon or Argument, which the Apoſtle uſes to engage us to pray for our Princes, and for all that are in Authority, *viz. that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.*

From

From the Words thus briefly explained, I ſhall at this Time treat only on this ſhort Propoſition, That the making of Prayers for Kings, and for all that are in Authority, is a Chriſtian Duty of great Importance. And indeed, were Men truly ſenſible of the Obligations they lie under to Kings and Magiſtrates, who are the Miniſters of God for their Good, the Inſtruments by him employed for the Welfare of the Governed, there needed not many Arguments to preſs our Obligation to this Duty, and to induce us to obſerve it.

But as we live in an Age of Libertiniſm, we meet with the Enemies of Religion and civil Polity venting their crude Notions, that Government is only a Contrivance of politick Men, for ſupporting their State and Grandeur; that Men being equal by Nature, it is hard that ſome ſhould be exalted to ſo high Stations, and all the reſt be obliged to ſubmit, and pay Obeiſance to them. But if Men would coolly conſider, to what Confuſion

and Diſorder, what Violence and Oppreſſion, what Miſery and Trouble an ungoverned People would ever be obnoxious, they would be forced to own, that Magiſtracy, under God, upholds the Pillars of the Earth, and preſerves the World in any tolerable Condition of Peace and Safety. If we were not under Government, we might indeed have the Liberty of doing what ſeemed right in our own Eyes, but withal, we ſhould be expoſed to ſuffer as much, as it pleaſed any other to inflict on us; we could not then call either our Fortunes or our Lives our own, nor enjoy them any longer than the Avarice and Malice of our Neighbours began to look upon them with an evil Eye. We find that all the Reſtraints of Government and Laws do hardly ſuffice to keep Men from Injury and Violence. They will now rob and plunder, though the Gibbet were before their Eyes; but doubtleſs they would be more outragious, were there no human Authority to check and reſtrain them; and then what a Diſcouragement would this be to Labour and Induſtry?

Induſtry? How negligent would it make us in the Diſcharge of all our Buſineſs, and even ſoon weary of our Lives? Who would take the Pains to improve his Talent by Trade or Merchandize, or who would cultivate Lands, when he knew not how ſoon another might come and diſpoſſeſs him of them? All the Peace and Tranquillity, all the Comforts and Enjoyments of Life, the Reſt of the Night, and the Serenity of the Day, are the joyous Fruits of Government, the Effects of the divine Bounty conveyed to us through the Hands and by the Mediation of the civil Magiſtrate. Government is abſolutely neceſſary to the Welfare of Mankind, becauſe it is the ſtable Band of human Society, the Guardian of its Peace, and the Security of every Man's Perſon and Property. In ſhort, that we live, and that we live well in any tolerable Condition, either of Safety or Plenty, and that we are able to call any Thing our own for one Day or for one Hour, that we are not in perpetual Terror and Apprehenſion of mortal Dangers, is altogether the

Effect of the great Bleſſing and divine Appointment of Government. It is a remarkable Saying of a *Jew*, " Pray, ſays " he, for the Happineſs of the King or " Government, for if it were not for " the Fear of that, Men would deſtroy " one another." And we read in *Joſephus*'s Hiſtory, that when the *Jews* were made ſubject to the *Romans*, though it was by Conqueſt, twice a Day they offered up Sacrifices for the Life and Safety of the Emperor. And this Practice was quite agreeable to what God himſelf had commanded that People by his Prophet *Jeremy*, xxix. 7. in a much like Caſe, when the *Jews* were conquered by the King of *Babylon*, and detained Captives in his Land ; *Seek the Peace of the City, whither I have cauſed you to be carried away Captives, and pray unto the Lord for it, for in the Peace thereof ſhall ye have Peace.* And certainly the Reaſon of the Thing binds the Duty more firmly upon us, that we ſhould pray for our own natural Princes and Governors : For in praying for their Safe-

ty

ty and Honour, Wealth and Proſperity, we do in Effect pray for the ſame Benefits to ourſelves and our Country, whoſe Good depends upon their perſonal Goodneſs and Welfare.

But there is another Motive ſuggeſted to us in the Text, to excite us to pray for Kings, and for all that are in Authority, becauſe by them we are protected in the free Exerciſe and Practice of true Religion and Virtue. Therefore I exhort you, ſays St. *Paul*, that firſt of all you ſhould pray for them, that we may lead quiet and peaceable Lives in all Godlineſs and Honeſty, *i. e.* in the Practice of Piety and Devotion towards God, of Temperance and Sobriety in regard to ourſelves, and of Juſtice and Charity towards all Men. It is very true, that many good Men have been too frequently evil treated and perſecuted by Kings and Magiſtrates for an external Profeſſion of Chriſtianity or revealed Religion, and ſuch was actually the Caſe of the Chriſtians at that very Time when the Apoſtle commanded

them to pray for Kings, and for all that were in Authority, that under their Protection they might lead quiet and peaceable Lives in all Godlineſs and Honeſty. St. *Paul* by woful Experience knew, when he gave this Injunction to them, that Supplications and Prayers be made for Kings, and for all that are in Authority, that the Powers of the World did not at that Time favour Chriſtianity; but he knew likewiſe, that Government was neceſſary to the Happineſs of Mankind, and that Chriſtians even in that State of Perſecution, did enjoy many conſiderable Benefits and Advantages by civil Government, ſo that they were not perpetually expoſed to the Violence of wicked and unreaſonable Men, to popular Rage and Cruelty, which would not only have prevented the Progreſs of Chriſtianity, but would in a ſhort Time have endangered the utter Extinction of it.

Beſides, we ought to put up Prayers out of Charity and Compaſſion to our Princes and Governours, whoſe Condition

is in reality rather to be pitied than to be envied, and whoſe moſt exalted Station and Dignity is more to be dreaded than deſired by a wiſe Man, conſidering how heavy a Burthen they ſuſtain, to what Dangers they are continually expoſed, what Cares and Troubles they daily undergo, for the Safety and Eaſe of the Subject. And how much ſo ever ignorant People are apt to envy the Greatneſs and Splendour of Princes, yet thoſe who ſeriouſly conſider the Trouble and Fatigue of thoſe high Employments, the many Thorns that are inwreathed in their Crowns, will find their Condition as much to be commiſerated as the meaneſt of their Subjects. And as upon this Account, they have the greateſt Need of our Prayers for God's Direction and Aſſiſtance in the Diſcharge of their high Office, ſo likewiſe for his powerful Grace to preſerve them from Sin and Evil in the midſt of thoſe manifold Temptations to which they are continually expoſed.

Princes have the like natural Infirmities and Paſſions with other Men, and far beyond other Perſons are ſubject to external Temptations, the malicious Spirit (as is recorded in the Caſes of *Job*, of *David*, and of *Ahab*) is always watching for Occaſion, is ever craving Permiſſion of God to ſeduce and pervert theſe exalted Superiors. The World does continually accoſt them with all its Advantages, with all its Baits of Pleaſure, with all its Allurements to Pride and Vanity, to Oppreſſion and Injuſtice, to Indolence and Luxury, and indeed to every ſort of vicious Practice. Their Eminency of State, their Affluence of Wealth, their Greatneſs of Power, their Diſtractions and Encumbrances, by vaſt Variety of Buſineſs, their Multitude of inſidious Sycophants, and Scarcity of faithful Friends, to adviſe or reprehend them, are ſo many Snares, againſt which the utmoſt Reſolution and moſt uncommon Abilities are ſcarce a Defence and Security. Wherefore they do ſtand in need of plentiful Meaſures of Grace, and mighty

ty Aſſiſtances from the King of Kings, to preſerve them from thoſe Sins and Vices, into the Commiſſion of which they are in the greateſt Danger of being drawn. And ſeeing Princes are ſo liable to ſin, they muſt conſequently ſtand frequently in need of God's Mercy, both to bear with, and to pardon their Offences. They therefore upon ſo many Accounts requiring ſpecial Help and Grace from Heaven, do moſt need Prayers to the Throne of Mercy to derive it thence for them. All Princes do indeed need ſuch Addreſſes to the God whoſe Vicegerents they are. Good Princes need many Prayers for God's Help to uphold and confirm them in their Virtue and Goodneſs. Bad ones need Deprecations of God's Wrath and Judgment towards them, for offending his divine Majeſty, together with Supplications to convert and to reform them. And the moſt deſperate and incorrigible Tyrants need conſtant Prayers, that God would direct and rule their Hearts, and reſtrain them from doing Miſchief to themſelves and others. In a word, all Princes having ſo many Temptations, and ſo frequent

Avocations hindering them to pray for themſelves, do need ſupplemental Aids from the Devotions of others.

And as our Prayers for Princes are upon theſe Accounts neceſſary; ſo it is proper Matter of Praiſe and Thankſgiving to God, when a Nation has wiſe, juſt, and pious Princes, who lay to Heart the Intereſts of their People, and endeavour by all the prudent Methods and honeſt Arts of Government effectually to cure and promote them; who, by their Authority and due Execution of the Law, do diſcountenance, and as much as in them lies, reſtrain Wickedneſs and Vice, and by their own Example encourage Virtue and Piety in their Subjects, and thereby invite and even provoke them to the like Practices. For the Life of a good Prince is a kind of public Cenſure of ill Manners, and Reproof of vile and vicious Practices. And therefore to engage and encourage our earneſt Prayers for Kings and Governors, let us conſider that ſuch Prayers offered up duly with Sincerity and Zeal do always turn

to good Account, and fail not of being heard with good Effect, which if it be not always eaſily diſcernible, yet it is certainly true and real. There may be Impediments to a full Succeſs of the beſt Prayers, they may not always prevail to render Princes compleatly good or proſperous, yet are not ſuch Addreſſes to Heaven always vain or fruitleſs; for God never preſcribes means unavailable to the End; he never would have commanded us particularly to pray for Kings, did he not intend to crown this Practice with proper Succeſs. And ſurely, he that has promiſed to hear all Prayers with Faith and Fervency preſented to him, cannot fail to lend a favourable Ear to thoſe which are of ſuch Conſequence, which are ſo agreeable to his Will, and expreſſive of ſo much Love and Charity. In this Caſe, ſurely we may ſay with St. *John*, *This is the Confidence we have in him, that if we aſk any Thing according to his Will, he heareth us.*

Having thus treated on the ſeveral Particulars in the Text, the Duty here enjoined, *viz.*

viz. Prayer; for whom we are to pray; in general for all Men, but particularly for Kings and Governours; and upon what Conſiderations we are to pray for them, and praiſe God on their Behalf, ſince we receive great Benefits by them, and in reſpect of the Dangers and Difficulties of their exalted Condition they ſtand in Need of our Prayers above other Men: It now remains that I ſhould make a brief Application of this Doctrine.

And *1ſt*, Since the Good of Society abſolutely depends upon Government and Order, ſo for the better Enjoyment of its Benefits among the many Forms of Government, as Kingly is the moſt ancient one, ſo has limited Monarchy upon Experience been found the moſt advantageous and excellent Inſtitution for the Subjects, and with which the people of this Nation have been for ſo many Ages bleſſed, that we can't but be convinced what juſt Cauſe we have to praiſe God for that happy Government, that excellent Conſtitution in Church and State, under the gentle Influences of which, we may enjoy more Liberty, more Plenty, and more

Security from Miſery and Vaſſalage than any other Nation in the known World.

And with our Praiſes, let us join our Prayers to Almighty God, that he would grant his Majeſty a long and proſperous Reign over a free and flouriſhing People; and that his Succeſſors in his Royal Family, may ſit upon the Throne of theſe Realms, from Generation to Generation. And let ſuch as will not ſay, *Amen*, to Prayers for Kings and Magiſtrates, aſſure themſelves, whatever they may pretend, that they are neither dutiful Chriſtians, nor faithful Subjects, but diſloyal Contemners of God's Ordinance, and audacious Deſpiſers of his Commandment, who ſpake by the Mouth of the Apoſtle, ſaying, *I exhort, that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men: For Kings and for all that are in Authority; that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.*

F I N I S.

BOOKS printed for, and ſold by J. BROTHERTON, at the *Bible* next *Tom*'s Coffee-Houſe, *Cornhill*.

7 JU 66

FOLIO.

BAYLE's Dictionary, 5 Vols.
Chambers's Dictionary, 2 Vols.
Temple's Works, 2 Vols.
Dr. Clarke's Works, 4 Vols.
Lord Clarendon's Hiſtory.
Prideaux's Connection, 2 Vols.
Wood's Inſtitutes,
Biſhop Burnet's Hiſtory of the Reformation, 3 Vols.
Puffendorf's Law of Nature.
Sir Walter Raleigh's Hiſtory of the World.
Tillotſon's Works, 3 Vols.
Beveridge's Works, 2 Vols.
Burnet on the 39 Articles.
Cambridge Concordance.

QUARTO.

Wollaſton's Religion of Nature.
Sprat's Royal Society.

OCTAVO.

Blair's Sermons.
Derham's Phyſico.
———Aſtro.
Potter's Antiquities.
Gentleman inſtructed.
Howel's Hiſtory of the Bible.
Kennet's Antiquities.
Drelincourt on Death.
Seneca's Morals.
Prideaux's Connection, 4 Vols.
Dr. South's Sermons.
Eachard's Eccleſiaſtical Hiſtory.
Puffendorf's Introduction to Hiſtory.
Religious Courtſhip.
Friendſhip in Death.
Religious Philoſopher,
Stanhope's Chriſtian Pattern,
Taylor's Living and Dying.
Sherlock on Death.
———On Judgment.
———On a Future State.
———On Providence.